LEADERS OF MODERN INDIA

GRADE IV
MAHADEV GOVIND RANADE
BAL GANGADHAR TILAK

OXFORD UNIVERSITY PRESS
LONDON BOMBAY CALCUTTA MADRAS

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Mahadev Govind Ranade

and

Bal Gangadhar Tilak

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MAHADEV GOVIND RANADE

1. HIS FAMILY

'Such a man is born once in an age' was said about Mahadev Govind Ranade by an Englishman. Others called him 'The prince of Indian scholars'. During his life-time he was known as politician, judge, philosopher, patriot, historian and teacher.

He was born at Niphad, a small town in the district of Nasik, on 18 January 1842. We do not know much about his family although many of them were worthy of notice in their own way.

His great-grandfather, Bhaskar Appa, acted for the Chief of Sangli at the Peshwa's court. Later he joined the army and was known for his good work. Everybody praised him for his wisdom, for he could always do the things which seemed difficult to other people. In the army he was known as a fearless horseman. Leading a small force he once captured a Mogul fort. When he served his master the Chief of Sangli at the court of the Peshwas, he was respected for his knowledge and honesty. He died when he was ninety-five years old, but right to the end of his life he was strong and could still ride his horse.

Govindrao, the father of Mahadev Ranade, was the second of four sons. He was a government clerk at Niphad where Mahadev was born. When Mahadev Ranade was two and a half years old his father took service in Kolhapur State. He worked very hard and rose to the position of private secretary to the Maharaja. Like his father and grandfather, Govindrao was a man

of strong will, as well as kind-hearted and noble. He spent much money on the education of his brothers and other relations.

A strange thing happened to Mahadev on the journey to Kolhapur. His mother set off in a bullock-cart with her two children. An uncle and a servant went along with them. It was quite a long journey and they had to travel throughout the night. It was very dark so the bullock-cart moved slowly and lazily, and Ranade's mother and her young children fell asleep inside it. The servant walked by the side of the cart and the uncle rode on a horse about a mile behind. While his mother slept, little Mahadev fell out of the cart on to the road. Nobody noticed that the little boy had fallen out. The driver went on, his mother still slept and the servant walked along, not knowing that anything strange had happened. When Mahadev heard the sound of the horse's hoofs and knew that his uncle was near, he cried out. His uncle thought he was dreaming. He got down from his horse, picked up the little boy and rode up to the cart. No one there had noticed that the child was missing! The uncle wakened Mahadev's mother and asked where her little son was. She looked all over the cart but could find him nowhere. She began to cry out that he was lost. Then the uncle put Mahadev back into the cart and told her how he had been found in the middle of the road.

2. KOLHAPUR

The next ten years of Ranade's life were spent at Kolhapur. He went to a Marathi school when he was

six and stayed there for three years. Then he joined the Kolhapur English School. Mahadev Ranade did nothing at either of these schools to show that he was any cleverer or any quicker than any other boy. In fact his family thought that he would never do well in life!

The most remarkable thing about him as a child was his calmness of mind. He went about his work very quietly and never became excited. While his school-fellows would jump and skip with joy when they passed an examination he remained calm and quiet about his success. The other boys would boast of what they had done but Mahadev did not even tell his parents when he had passed an examination. He said that there was nothing unusual in passing examinations because every boy who did his work regularly was sure to pass.

This calmness of mind helped Mahadev to think clearly and carefully about one thing at a time. When he was learning to read he used to do nothing but read. When school was over he went on with his lessons at home. In the same way he gave all his time to arithmetic when he was learning that subject. He worked out his sums on the ground by writing in the dust with his fingers.

As a child, and all through his life, Mahadev hated show of any kind. In those days it was usual for the sons of the rich to wear ornaments. A high-caste Brahmin boy like Ranade was expected to wear ornaments. His mother bought him a necklace, a bracelet and a ring. Mahadev refused to wear them. 'Why should I have these', he asked, 'when other

was working for his Master of Arts degree. When that was finished he worked at law, and in 1865 he became a Bachelor of Law, with first class honours. Then, in 1866, the Government made him a Fellow of Bombay University. He was one of the first Indians to be made a Fellow of any University.

As a result of all this hard work Ranade's eyesight became weak. At one time it was feared that he might go blind. For six months his eyes were bandaged and he was not allowed to use them. These six months seemed very long to Ranade. He was unable to read and reading was the chief joy of his life. His friends were very good to him and took it in turns every day to go and read aloud to him. In this way he was able to keep up his studies. But his eyes never fully recovered: all through life he had to be very careful of them.

Many of his pupils must have felt impatient with him as a teacher, for he did not care about the books they were given to study. When he himself had to study any subject he read the most important book first even though it was not 'prescribed'. He tried to teach his students to do the same but they often found this too difficult. They thought that their only duty when preparing for an examination was to read the 'set' books. But Ranade wanted every student to understand everything about the subject he was studying and not merely to aim at passing his examination.

5. CHANGES OF WORK

After about five years of teaching Mahadev Ranade was made translator to the Government of Bombay.

It was his duty to tell the Government about all the new books which were written in Marathi. He did this work for some months and then became Administrator of the State of Akalkot. He did not stay there very long for soon afterwards he was made a judge of the court at Kolhapur.

These changes of work filled only two years, and he then came back to Bombay as professor of English and history at Elphinstone College. He was already well known there and the students knew that they were getting a good teacher. He was welcomed at a public meeting and a gold watch was given him. While teaching at the college, he often acted as a judge at the Small Causes Court, as a police magistrate, and even as an officer of the High Court of Bombay.

In 1871 he passed the advocate's examination and was made a judge at Poona. The Government thought so well of him that they gave him this position when he was only twenty-nine years old.

Ranade made a very good judge. He studied each case very carefully and read every paper dealing with it before he passed judgement. He always tried to be as just as any man can possibly be. His judgements were well written and cleverly thought out and other judges read them with great interest.

6. THE REFORMER

All through the years, both as a student and a teacher Ranade had been trying to find out all about the difficulties which faced India. Many Indians could not read or write and they rarely educated their womenfolk.

Children were married when they were too young and widows were often ill-treated. Caste Hindus were not just to the Harijans. It does not seem very clever to us that Ranade should have found out these things. We have known them for years. But Ranade was not content with knowing about them. He wanted to prevent them and help the people to live happier lives. Something had to be done to put an end to this state of things.

In Bombay Ranade made friends with many other people who were trying to help India. He met men who wanted education to be given to Indian girls as well as to boys. He made friends with others who were working to make possible the re-marriage of Hindu widows. As a student Ranade had taken an interest in public affairs. At college he joined a society for spreading knowledge to every person in India. As editor of *Indu Prakash* he wrote very strongly against the unkind treatment of widows. He became a member of the Widow-Marriage Association. He was expelled from his own caste for trying to help widows to marry again. Ranade was also very interested in the Hindu religion and wanted to help to make it better. He became a member of the Prarthana Samaj which had been started by Keshab Chandra Sen. The Prarthana Samaj believed in only one God and tried to free the Hindu religion from all its faults.

7. THE SARVAJANIK SABHA

While at Poona, Ranade did not spend all his time working as a judge. He spent much of it in trying to help the people of India. He became a member of the

Sarvajanik Sabha which had many members taken from all classes of people. All of them were working to let the British Government know what Indians wanted for their own country. Ranade admired the work that the Sabha was trying to do and worked hard for it for twenty years. He came to be looked on as the most important member of the Sabha.

In 1874 Ranade wrote a letter to the British Government asking them to allow Indians to govern their own country. India asked to be allowed to choose eleven members of the British Parliament. Questions about India could then be settled by the English after hearing what these eleven men had to say. Ranade wanted any Indian who paid over fifty rupees in taxes to be allowed to choose these men. The appeal was signed by thousands of Indians. It was not successful but it helped to point the way for other Indians to follow.

He and the Sabha were not downhearted. An address was presented to Queen Victoria which was written by Ranade. He told the queen that Indians would always be loyal to her but that they wanted self-government or swaraj. Here again his efforts were unsuccessful.

Ranade also did excellent work, through the Sarvajanik Sabha, when famine broke out in the Deccan in 1877. After the famine Ranade wrote a book explaining its causes and showing how famines could be stopped if careful preparations were made before a dry season.

Ranade was editor of the *Journal of the Sarvajanik Sabha* for nineteen years. He wrote many articles on every question which dealt with improving the condition of India. He wanted Indian peasants to be saved

from debt, and small banks to be opened to give them loans in time of need. He wanted the taxes on land to be cut down. He said that the peasants should be educated and taught cottage industries. He wanted local self-government to be tried in India so that people could learn to look after their cities and towns.

The thing Ranade thought would do most good was for education to spread all over the country. In those days there were many schoolmasters who did not know how to teach. Ranade did not look upon this as very bad because education does not mean learning facts by heart. True education is knowing how to meet all the problems of everyday life. He said that higher education could be kept for a few of the more able children, but everyone in India should at least know how to read and write. We know how little has been done since Ranade's time to get this done.

8. RAMABAI RANADE

Ranade was in Poona when his wife died. She was a gentle and noble woman and he missed her greatly.

Ranade married a second time, but this marriage was not of his own making. He was forced into it by his father. Thinking that his son might marry a widow he arranged the new marriage in such a way that his son had to obey him. Ranade tried hard not to enter into this marriage but he could not avoid it. Even his promise not to marry a widow would not change his father's mind. He then asked his father to allow him six months in which to go to Europe. But his father would not allow that, either. At last Ranade agreed

to re-marry if the girl was intelligent. His father soon said he had found such a girl, and Ranade was engaged to her. He begged his father not to hold the marriage for at least a year. But this request too was refused and Ranade was told that he would be expelled from the family if he did not obey his father's wishes. It was not this fear, however, but love of his father and the wish always to please him that forced Ranade to obey. His enemies laughed at him, and called him a reformer only in name. They said he asked others to marry widows—yet he did not do so himself.

After all this trouble the marriage proved a very happy one. Ranade's second wife could not read or write. He bought her a slate and a pencil and taught her the alphabet. In a few weeks she had begun reading children's books and Ranade found a teacher for her. In this way he gave her as much education as was possible. Ramabai Ranade helped him in many ways, too, and his home was comfortable and happy.

Many years later Ramabai Ranade started the Seva Sadan at Poona to educate Indian women.

Ranade's work at Poona was all for the good of the country. At last Maharashtra was awake in every way. People began to buy Indian goods. With the wish to reform Hinduism a branch of the Prarthana Samaj was started in Poona. Many libraries were opened and people began to take a great interest in books. A society to help people to work with their hands was formed and parks were opened where young people could take exercise. Every one working to bring about these reforms was led by Ranade.

9. MORE CHANGES

There were a few people who did not like the work Ranade was doing and he was sent away from Poona to Nasik. Before he could take up his duties in Nasik he fell ill. The illness went on for a long time. Other people were worried about him, but Ranade himself was very calm through it all. He rested his body and spent this time in thinking of God. A Brahmin priest visited him every day and read holy books to him. When at last Ranade was well again he at once re-started his good works. A small group of people under his leadership helped to bring out books in Marathi on science and history. He also opened a public library for the people of Nasik.

Shortly after his illness he was once again back in Poona, the place he loved so much. His task there was to see that the peasants were really being helped by a law which the Government had passed. This was the kind of work he liked, for much of his life had been given up to the good of the peasants. He visited almost every village and met the villagers themselves and talked to them all. His wife asked him why he went to every small village instead of reading reports about them. He replied that the Government wanted to know the real condition of the people and he could only tell them about it if he had seen things for himself.

When he finished this work he again left Poona for Simla. He was a member of a committee which was trying to find out how the Government of India could spend less money. He worked very hard and

agreed with almost everything the other members decided to do. He disagreed when they said that the pay of teachers and sub-judges should be cut down. For his work on this committee he was praised by the Government and made a Companion of the Indian Empire.

On his return from Simla he became a judge of the Bombay High Court. This high and important office might have come to him earlier if he had not spent his time helping others rather than himself. A senior Government officer once said to him: 'No one doubts your fitness for anything; but how can you be given important posts when you find fault with the Government so often?' To this Ranade replied: 'I do not care what post I am given. I am a simple man and do not want much for myself. I will not, however, stop working for my country's good.'

The people of Poona were very pleased when they heard that Ranade had been made a High Court judge. They presented him with addresses and honoured him in many ways. When he was leaving the city he gave twenty-five thousand rupees to help the poor people of Poona.

10. GOOD WORK IN BOMBAY

It was on 23 November 1893 that he took his seat on the bench of the Bombay High Court for the first time. He was a judge there for seven years. He listened patiently to what the lawyers had to say and was at his best when he had to decide cases about the rights of Hindu families. He was then able to make good use of his knowledge of Sanskrit and of Hindu philosophy.

A good deal of Ranade's time in Bombay was given to the Prarthana Samaj. At its weekly meetings he led prayers and gave talks. His talks were always very clever and full of good thoughts. Ranade's wife said that whenever she listened to her husband talking she forgot all her sorrows and a new hope filled her life. Ranade spoke to the people about things they could understand and which would help them in their everyday life.

Ranade turned his attention, first of all, to education. He first wanted Indian languages to be used in Bombay University. Then he tried to show teachers how important was the health of all students. He also wanted students to learn how to make things for themselves with the use of machines. He was able to work out this plan because N. J. Tata, the famous merchant-prince, had given thirty lakhs of rupees for the work. Because of Ranade's efforts the Tata Industrial Research Institute was started at Bangalore.

11. ILLNESS

Ranade's health began to worry him in Bombay. It looked as if all the hard work of a lifetime had at last begun to tell on him. He got sunstroke and this made him very weak. Then his eyesight grew bad again. He arranged for two students to read aloud to him and to write down all that he wanted to say to other people. The doctors told him to rest but in this way he still went on working. Then his heart gave him trouble. This was very serious but it did not worry Ranade; he went on working as before.

His health got worse and at last he went to Lonavla, a hill-station outside Bombay, for a rest. He felt better after a few days and came back to Bombay. On his return he had a very bad pain in his heart and the doctors were sent for at once. But the doctors could do nothing for him. His wife was with him all the time, and fifteen minutes later he died with his head resting on her shoulder. His body was burnt at the Hindu Burning Ground in Bombay and the ashes were taken to Triveni at Allahabad where the Ganges, Jumna and Saraswati rivers are believed to meet.

12. A GREAT MAN

Thus passed away in 1901 one of the greatest sons of India. His loss was felt by everyone. He left behind him the memory of a noble life nobly lived. All that he did was done faithfully and well. Ramabai Ranade has told us in her book how her husband spent each day. He would wake up at three every morning and for an hour would do nothing but think of God. For another hour and a half he would read the poems written by Tukaram and recite some sacred verses. At 5.30 he would leave his bed and wash and dress. He started his work every morning at 6 o'clock. He read the daily newspapers and his letters until 9.30 when he had his breakfast and talked or rested for an hour. At 10.30 he went to the court and was there till 5 o'clock. When the court closed for the day he walked two or three miles. By six in the evening he was home. Then again he sat down to work and to read for two hours. After a meal he

By kind permission of the sculptor, Rao Bahadur G. K. Mhatre

M. G. RANADE'S STATUE IN BOMBAY

played with the children of the household and sometimes examined them on their school lessons. Finally at ten o'clock he would go to bed. Even there he read till about eleven o'clock.

He was a great reader. When he grew tired of reading philosophy he turned to politics. When politics did not interest him he began to read history. Thus he turned his mind from one subject to another and in this change he found much pleasure.

He loved a simple life. When writing he liked to sit on the floor with the paper resting on his hand or on a low desk. He always dressed himself in rough khaddar. Once he was asked why he did not wear better clothes. He said that he would do so when his country could make better cloth.

Above all Ranade was a man who thought of God and tried to do His will. He was very kind-hearted. He was very kind to those who were in trouble or in pain. Whenever any member of the family or a servant fell ill, he visited him and was kind and helpful.

Ranade loved his country and did much good work for it. As you have read, he worked hard to stop child-marriage. He was sorry for widows and said that they should be allowed to marry again. He fought against marriages between old men and young girls. He tried to show the people that big dowries should not be given at the time of marriages nor should much money be spent on such occasions. He told them that this money could be used to help others who needed it. He worked hard to get women in India educated and hated the idea of *purdah*. He did not believe, as

many people then did, that it was wrong to go across the seas. He knew his people could learn much from other countries. He asked Hindus to treat the Harijans more kindly and wanted differences of caste to be forgotten. He was a great helper of the Indian National Congress. If he was ready to admit his own countrymen's weaknesses, he was equally ready to point out the faults of the British Government.

Many young men learnt from Ranade's example to work for the good of India. We cannot write about all these young men, but we must remember Gopal Krishna Gokhale. He came under Ranade's influence when he was a young high school teacher. Ranade taught him how to study the problems of his country, how to bring them to the notice of others and how to deal with them. If Gokhale, in the end, became more famous than his *guru* it is quite true to say that he owed his fame largely to that *guru's* training.

Ranade knew that it was not enough for the people of India to win freedom. They must learn to make things in their own country and be ready to use them. He was one of the men who helped the swadeshi movement in India.

It is almost impossible to tell of all the good Ranade did for our country. It is good to know that nearly all the work that is being done today for improving the country was first thought of and started by Mahadev Govind Ranade.

BAL GANGADHAR TILAK

I. THE TILAK FAMILY

The Tilak family came from Chikhalgaon in the Ratnagiri district of the Bombay Province. They were Chitpavan Brahmins, that is Brahmins of a high caste. We know something about Bal Gangadhar's great-grandfather, Keshav, who was a person of importance in his village. He was a great horseman, a fine shot with a rifle, as well as a famous swimmer. Under the Peshwas he held a small position but returned to his village when the Peshwa empire broke up. The eldest of his children, Ramchandra, was the grandfather of Bal Gangadhar Tilak.

Gangadharpant, the eldest son of Ramachandra Tilak, began his studies with his grandfather, Keshav. Then, when he grew older, he joined a Marathi school where he stayed until he went to an English school in Poona. Before he had finished his studies, however, his father went to live by himself as a hermit. Then the duty of looking after the family fell on Gangadharpant. He became a teacher in a Marathi school. He was a good teacher, although to begin with he was paid only five rupees a month. But he soon made a name for himself with his lessons in Sanskrit and mathematics. He also wrote a few books for which he was paid by the Government of India. So you see that he was both clever and hard-woking.

2. BAL

Bal Gangadhar Tilak was born on 23 July 1856. He was Gangadharpant's fourth child. The other three

children were girls. It is said that his mother prayed very hard for a son and was very happy when he was born. His real name was Keshav which had been his great-grandfather's name. But his friends called him Balvant and to his family he was known as Bal. It was as Bal that the world knew him too.

Early in life he showed an interest in Sanskrit. His father gave him one pie every time he learned a new Sanskrit verse. He was a clever child and had a good memory. He learnt grammar, Sanskrit and arithmetic very easily. Though he went to school he received most of his education from his father. And we may think that his father's friend, Dr Bhandarkar, the famous Sanskrit scholar, added to his love of that language.

When his father went to Poona, that home of learning, Bal was sent to an English school. He passed three standards in this school in two years; but he did not get on well with his teachers. This was because he always wanted to have his own way. A little story shows us what sort of boy Bal was. When the teacher told him to do a sum in arithmetic, Tilak worked it out in his head without writing it on his slate. When the teacher told the boys to work out their sums on their slates Bal would say that it was not necessary. The teacher liked his students to use their exercise-books, but Tilak refused to use his. Even if the teacher asked him to write on the blackboard he refused. One day he had to write down Sanskrit as it was read out to him. He wrote the same word in three different ways to show how much Sanskrit he knew. This thing did not please his teacher!

When Bal was studying in the fifth form his father was sent to Thana, and Bal had to join the Thana High School. There too his Sanskrit teacher did not like him. In fact his teachers told the headmaster that they refused to teach Bal. The headmaster agreed with them and Bal had to be taken away from school for some time. When that headmaster was sent to another school Bal was again admitted. Thus even in his schooldays Bal showed that he could think for himself and act as he liked, even if it meant doing things differently from other people. In an examination he would always answer the difficult questions and never do the simple ones. He said that the examiner should know that if a student was able to answer the most difficult questions, he could do the easy ones too.

Tilak grew up and was married in Chikhalgaon. His wife came of a family which was not rich but which was known for its kindness and good nature. Soon after his marriage his father died. Bal was then left in the care of an uncle who loved him as much as a father loves his own son. Tilak respected him as long as he lived and obeyed him as a son should a father. It gave Tilak great pleasure when, years after, he was able to help this kind uncle.

3. COLLEGE DAYS

After the death of his father Tilak was still able to go on with his studies. He passed the matriculation examination in 1872 and joined the Deccan College in Poona a year later. At college, as at school, he read

what he liked. He did not give all his time to his books. He talked things over with other people and learnt a great deal in this way. During his first year at college he made up his mind to build his body. He spent every morning in the gymnasium and his evenings taking exercise in the open air. He never played games, but liked swimming. He could float on the water for hours. If he grew hungry in the water he ate pieces of bread which he could hold without letting them get wet.

We have already said that Tilak early learned to love Sanskrit. At college he made a name for himself by writing Sanskrit verses. But though he was always clever at Sanskrit he had little interest in any other subject except mathematics. And yet he passed the Bachelor of Arts examination from Poona with first class honours! He then went to the Elphinstone College in Bombay to study for his Master's degree.

He did not finish these studies, however, but began instead to read law. More than anything else he studied Hindu law with great care and interest. He read as many books on Hinduism as he could and mastered the subject in every way. Hindu law, Hindu customs and the Hindu religion were the subjects he was always reading about and discussing. Perhaps at this time he thought mostly of making his name as a lawyer and becoming rich and important. But this must have been only a passing idea for he soon changed his mind.

4. THE NEW ENGLISH SCHOOL

It was shortly after he had passed his LL.B. examination that he and a friend of his, called Agarkar, decided not to work for themselves but for the people of India. They made up their minds that the best thing they could do was to start a school on new lines. It would be too difficult, they decided, to change the ideas of the older people; but young children would soon learn how to live for the good of their country.

When their plans were ready they discussed them with Vishnushastri Chiplunkar, who, like Tilak, had given up all idea of working for himself alone. Tilak and Agarkar wanted his advice before starting their own work. These three men talked the matter over very carefully and decided that Tilak's new school should be started as early as possible.

It was called the New English School and was opened on 1 January 1880. Agarkar himself was not able to join as a teacher; and although some other workers came forward to help the school, the hard work fell to Tilak. In about five years the number of pupils in the school rose to one thousand, and they won many honours. Nearly every year some student from the school won the Bombay University Sanskrit scholarship.

At last things were made easier for Tilak when Agarkar joined him as a teacher. Agarkar wrote to his mother: 'I am perhaps going to make you unhappy. You had thought that I would earn much and be a rich man, but I am not going to be anything of

the kind. I am going to give myself wholly to the service of the people. I will earn only as much as will keep me comfortably.' It is known that during the first year of the school neither Tilak nor Chiplunkar received any money for their work. Chiplunkar died two years after the school was started and Tilak lost a friend and a helper. He did his work well and the school went on winning a good name and praise on all sides. Professor Wordsworth of Bombay said that the school owed its life to the hard work of a noble group of people who loved their country. Another Englishman, Sir William Hunter, who had been sent from England to look into the state of education in India, thought the school was beyond praise.

5. THE MAHRATTA AND KESARI

A year after the opening of the school, Chiplunkar and a friend wanted to start two newspapers, one in English and one in Marathi. They discussed the scheme with Tilak, and he agreed to help them. The difficulty was to know where to print the papers. In the end they decided to buy their own press and pay for it out of the money they made from the papers. They were very excited when at last the printing machine and type arrived. Tilak afterwards said: 'I carried the type cases on my shoulders.' They named the press the Arya Bhushan Press.

They also had to name the newspapers, and selected *Kesari* for the Marathi paper, and *The Mahratta* for the English. *Kesari* was meant only for the people of Maharashtra, but *The Mahratta* was for

people all over India. Its aims were to write about the hopes of the people of India on all those matters which had to do with improving their way of living.

Chiplunkar, Tilak and Agarkar wrote for *Kesari* every week. Chiplunkar wrote about books, Agarkar wrote on history and Tilak about the government, religion and laws of India. The other paper, *The Mahratta*, was started two days before *Kesari*. One of the many clever men who helped *Kesari* was Namjoshi, another of Tilak's friends.

Both these papers became well known because the people who wrote for them were not afraid to speak the truth. They found fault with the government in the States of Baroda and Kolhapur. The State of Baroda took no notice of these articles but the State of Kolhapur did. Tilak's paper had said that the government servants of the State spent too much money on themselves and too little on the poor people. A man called Bhide came to Poona from the State of Kolhapur and at a public meeting described the so-called bad condition of Kolhapur State. His speech, in which the faults of a certain minister were pointed out, was printed in *Kesari*.

More stories of bad government in the State were made public in *Kesari* in the following way. Tilak heard about some letters which were thought to have been written by this same minister to one of his friends. He published these letters in *Kesari*. The minister was thus forced to take notice of this talk against him. He summoned Tilak and Agarkar to a court of law. The minister asked for an apology and

said the letters were not written by him. Tilak and Agarkar refused to apologize; they felt they had done their duty in telling the public about the minister's bad conduct. But when it was afterwards found that the letters had not been written by the minister, they were very sorry. They told him that they had honestly thought them to be true. But the minister was not satisfied. The case went on. The judge decided that Tilak and Agarkar were in the wrong and both were sent to prison for four months.

Tilak and Agarkar were taken to Dongri prison where they lived for one hundred and one days. They were set free nineteen days early because of their good conduct in the jail. In the prison they led a hard life, living upon plain food and sleeping in small dark rooms. The rooms were about thirteen feet square and the furniture was very old and broken. The blankets they slept under were dirty and the rooms were full of insects. For the first twenty-five days they were not allowed to read or write. Agarkar told about his life in prison in a book he published later. When they came out of prison people looked on them as great men. Many private and public meetings were held in their honour and they were praised for their fearlessness.

6. THE DECCAN EDUCATION SOCIETY

In spite of all this trouble Tilak and his friends did not forget the New English School. The school had been growing so fast that they wanted to make it into a college. As a first step they formed the Deccan

Education Society. This society had seven life-members who promised their services to the Society for twenty-five years. They were called by a famous Maratha 'the seven newly-risen stars'.

At first they used the building of the New English School. But this was soon too small for all the students who were coming to the college. This Society then set about getting land and money with which to put up new buildings. The land was given by the Government of Bombay, but they still needed seventy thousand rupees for the buildings. They set to work and by their hard work and love of the cause they soon got this sum. We can imagine the pride of this band of workers when the foundation stone of their new college was laid. The Governor of Bombay, Sir James Fergusson, was present on that day and the new college was called Fergusson College in his honour. But land and fine buildings alone do not make a college. It is the teachers who do that, and Fergusson College was lucky in the men who started it. Tilak taught his favourite subjects, mathematics and Sanskrit, and his example put heart into the others. From the very beginning the college won the good name which it has always since held.

7. THE QUARREL BETWEEN TILAK AND AGARKAR

But, alas, the friendship between the founders of the Deccan Education Society did not last. We have seen how Tilak, even as a young schoolboy, wanted to work always in his own way. This 'independence', as it is

called, led Tilak into a quarrel with his friend and helper, Agarkar. And it is hard to blame Tilak wholly for what happened.

The quarrel arose because Tilak wanted to change Hindu society slowly without hurting the feelings of the older Hindus who were unwilling to change their way of living. Probably his early study of Hindu laws and customs made it easier for him to understand what was good in the Hindu society of those days. But Agarkar wanted to change Hindu society rapidly without thinking about other people. Neither Tilak nor Agarkar could understand the other's point of view. In the end Agarkar refused to work with Tilak and stopped writing for *Kesari*. Tilak tried hard to prevent his friend from leaving him but it was of no use.

Tilak now looked after *Kesari* alone and Agarkar started his own paper called *Sudhark*. These two papers became rivals. They gave different opinions and quarrelled several times. Thus the two great friends parted, but in their hearts they still admired each other.

This quarrel with Agarkar led to others with his friends and helpers in the Deccan Education Society. Tilak, in fact, quarrelled so strongly with some of them that he thought it would be better for him to go away and leave them. But when he came back things were no better and he made up his mind to leave the Society for ever. This was a sad blow for him and for the Society. We can see, even in this, signs of Tilak's greatness. He disagreed with his friends, but he never forgot that they were his friends. He did not allow a

Photograph by Press Photo Agent, Bombay

BAL GANGADHAR TILAK

Photograph by Press Photo Agent, Bombay

B. G. TILAK'S STATUE IN BOMBAY

difference of opinion to make him feel bitter. He always admired his old helpers. This is shown by the affection with which he afterwards wrote about them all in *Kesari*.

8. WORK FOR THE PEOPLE OF INDIA

This break with the Society is the end of Tilak's first effort to work for the people of India. He still tried to help them through his paper, *Kesari*. He was always fearless in pointing out what is evil and in helping the weak. This might be thought enough for any man to do, but Tilak wanted to do more.

About this time trouble arose because a Mr Crawford who collected taxes for the Government, was said to be taking bribes from the people. When the Government heard this they tried to find out if it were true. The difficulty was to find people who were brave enough to say what they knew and speak against Mr Crawford. Tilak writing in *Kesari* asked the people to come forward and speak the truth. Very few came forward and Mr Crawford was found 'not guilty'. Then the people who had spoken against him in court got into trouble. Tilak saw the injustice of this and wrote an article in *Kesari* defending and praising them. A public meeting was held in defence of these people. This did not help them at all but Tilak's writings on this subject made him more widely known as a friend of the people.

But his work for the people could not go on unless he had some way of earning a living. He therefore started a cotton factory and opened a law class. The

factory was not successful but the law class brought him enough money on which to keep his family. His talks on Hindu law were very clever and showed his understanding and wide study of the subject. They drew many students to his classes. But this did not put an end to his difficulties. He had become the owner of both *Kesari* and *The Mahratta*. Unhappily for him he was only able to keep these papers by getting into debt. He owed other people seven thousand rupees.

Bit by bit Tilak became a wholetime public worker. This meant taking part in many discussions, which he was never afraid to do. He did not, however, like to discuss matters merely for the sake of talking. He wanted his ideas to be taken up by the people. Tilak wanted people to improve their country by doing more than just changing their own way of living. He also felt that any changes to be made in the lives of the people should not be forced on them. The people themselves should wish for improvement before anything useful could be done. It was for this reason that he was against the Age of Consent Bill. The purpose of this bill was to raise the age of marriage of Hindu girls from ten years to twelve years. Tilak said that the Government should not force this law on the people; instead, the people should themselves do the things which they thought to be right. But in spite of his fighting against it this bill was passed. He was not against the bill itself but he wanted the people to think for themselves. He himself did not allow his own daughter to marry until she was fifteen years old.

In the same way Tilak was against the work of

Pandita Ramabai. He said that her Sharada Sadan was a Christian school where the girls had to attend prayers and read the Bible and to learn the teachings of Christ. Other leaders like Dr Bhandarkar and Mr Justice Ranade, who were helping Pandita Ramabai, did not agree with him. But Tilak put up his case so well that these gentlemen broke away from the school. It should be remembered that Tilak had nothing against the Sharada Sadan itself. He only wanted Hindus to know that it was not necessary to make them Christians before they could become better people.

In those days Hindu-Muslim riots broke out in some parts of the Bombay Province. One such riot took place in Poona and made the people very anxious. Some said that it was caused by the Ganesh festival. This festival had for years been held by religious Hindus in their own homes. But Tilak and his friends made it into a public festival in which all Hindus joined. The festival went on for eight days without causing trouble. On the ninth day rioting broke out and many people therefore wanted the festival to be stopped. Tilak did not agree. He said that the festival should go on whether the Muslims liked it or not. He believed that a lasting friendship could not be formed between Hindus and Muslims if either side gave up its rights. He proved to the people that the riot was not due to the holding of the festival but to other causes. Muslims never looked upon Tilak as a person who was unfriendly to them. For instance, Maulana Mohammed Ali and Maulana Shaukat Ali, known as the Ali brothers, were great friends of his.

Tilak was a man of great courage. He always did what he thought right even if it brought him into danger. He was never afraid of saying what he thought to be true. He did not mind if people laughed at him. He did not care if his opinions put his life in danger. He had no fear of anybody when he was doing what he thought to be his duty.

You must not think that Tilak was always fighting, arguing and quarrelling. There was a softer side to his nature. This was clearly shown when one of his friends, who was a high official in Baroda State, got into trouble. He was accused of receiving bribes while doing his public duty. Tilak did not believe this. He went to Baroda and got ready to defend him. The case kept Tilak busy for a year, and for four months he had to stay in Baroda. But he gladly did all this for a man who had been his classmate and had always been his friend. Tilak's defence filled two hundred printed pages and was very carefully and cleverly written. As a result his friend Mr Bapat was proved innocent and set free by His Highness the Maharaja of Baroda.

Besides all his other work Tilak took a keen interest in the Indian National Congress and the Bombay Provincial Conference. At their meetings Tilak became a well-known figure. He spoke often and showed people what they should work for. His speeches were always clear and full of meaning. He was busy in many other kinds of work. He did much for the University of Bombay. For many years he gave his time to the improvement of the town of Poona, which owes much to his interest.

Tilak became a member of the Bombay Legislative Council in 1895. At the very first meeting he took part in a discussion about the way money was used by the Government of India. He said that the taxes should be reduced and that more of the money raised by taxes should be spent by the Government on work which was for the good of the people. He also wanted the number of liquor shops to be closed up every year, even though this would mean a loss of money to the rulers of the country. Through all his public work Tilak was guided by the one thought that the Councils should be used to work for the improvement of India. All his life he tried to carry out this idea, and to make others think as he did. His work took many forms but it was always guided by this one idea: service to the nation.

9. THE REVIVAL OF MAHARASHTRA

In 1893 Tilak and some of his friends thought that Maharashtra should have national festivals as the Greeks used to have. He at once thought of two such festivals, the Ganesh festival and the Shivaji festival. The first of these led to trouble, as you have read. The second was to do honour to the great Maratha hero. The first festival had a religious meaning and the second was in honour of courage and bravery. Tilak used both festivals to fill people's minds with a love of their country. The Ganesh festival had gone on for many years but it had been a festival for chiefs, princes, sardars and rich people. Tilak made it a festival for everybody. Along with

processions and fairs, work was carried on for the education of the people.

The Shivaji festival had two purposes. First it was agreed that a fitting tribute to the memory of Shivaji should be built. The Governor of Bombay had visited Shivaji's *samādhi* at Raigarh and was surprised to find it in such bad condition. He felt that it should be built again in a manner worthy of that great hero. This idea was quickly taken up by Tilak and he called a meeting of Maratha sardars and princes. It was decided that a *chhatri* (umbrella) should be built over Shivaji's *samādhi*. Tilak threw himself heart and soul into the work of getting the necessary money. His efforts made the success of the work possible. How sad that he did not live to see the work finished.

This effort of Tilak's had another result. It made people in India—Indians and Englishmen alike—study the life of the Maratha leader. The Shivaji festival at Raigarh has been going on every year since, attended by thousands of people. Tilak did not want Shivaji to be honoured only in Maharashtra. He hoped that the Shivaji festival would be held all over India. He took every chance he had to tell people about Shivaji's greatness. He wanted the festivals to make the people of India learn more about all their great men.

10. TILAK AND THE INDIAN NATIONAL CONGRESS

All this time Tilak was working for the Indian National Congress, in which he held a high position. But there were many differences amongst the members. One group was led by Gopal Krishna Gokhale and the

other by Tilak, and their followers often quarrelled very strongly. Many efforts were made in Poona and Bombay to put an end to these quarrels; but it was of no use. At last the quarrels became so bitter that Tilak resigned. This did not mean that he gave up his interest in the Congress. He still went on asking people to help it with money and to become members. But as time passed the quarrel between Gokhale and Tilak grew worse and worse. One result of these differences between the two parties was that the Sarvajanik Sabha, with which Mahadev Govind Ranade was closely connected, passed into the hands of Tilak and his friends. Ranade then started a new party called the Deccan Sabha. These quarrels are a very unpleasant part of the history of Maharashtra in recent times and in the lives of these great men.

Tilak's political work was all part of his great desire to serve the people of India. When famine broke out in Maharashtra in 1896 he did all he could to help the starving villagers. Through his efforts the Government stopped taxing the farmers on their land until the famine was over. He also asked the Government to lend money to the farmers to help them over their hardships. At the same time he wanted the farmers to sell their grain cheaply to the people. He translated into Marathi the rules laid down by the English for helping the poor, so that the villagers would know what kind of help they could get.

He did the same sort of thing when plague broke out in Poona. It was the first time that this fearful disease had been known in that city and the people did

not know what to do. The Government did everything to fight it. It was decided that patients should be taken to the hospital as soon as they caught the plague and that newcomers to the city should live apart from the other people. These things were good and very necessary, but the way in which the poor were driven into hospitals and kept away from their friends was harsh. The result was that all these things, which were meant to help the people, made them very angry with the Government. Tilak worked hard to show the Government how badly the people were suffering. But he was not satisfied only with finding fault. He helped to set up a hospital for Hindus for which the people of Poona had given the money. He got together groups of people to go round and give help wherever they could. He himself stood by the beds of those who had the disease and did not once think of his own life.

11. RIOTS AND PRISON

Then followed an unhappy event. The Shivaji festival was held as before and a description of it was given in *Kesari*. A week later two Englishmen were murdered at Poona. It was said that Tilak's writing in *Kesari* had led to these murders. The Government therefore ordered Tilak to be arrested and tried by the Bombay High Court. Of the nine jurors, six found Tilak guilty while three said he was innocent. The judge, however, sent Tilak to prison for eighteen months. While in prison he was made to work very hard indeed. Many people wrote to the Government

saying Tilak's punishment was unfair. The case was tried again and Mr Asquith, who later became the Prime Minister of England, fought for Tilak. Yet the highest court in England would not set Tilak free. Then Max Müller, the great Sanskrit scholar, and many other people in England begged Queen Victoria to set Tilak free. The great queen looked into the case and agreed that Tilak should be set free.

Tilak did not waste his time in prison. He made a careful study of the Vedas. Already he had written a book on the subject which received much praise from other scholars. Though he finished this new book in 1889 he only allowed it to be read in 1903, when he felt that he had proved that his ideas were right.

12. ACTIVE PUBLIC WORK

No sooner was Tilak allowed to leave the jail than he became mixed up in another case of a strange kind. One of his friends died and named Tilak as the man to look after his money and to see that his wishes were carried out. But the dead man's wife said that Tilak was keeping the money for himself. The case was tried by the District Magistrate in Poona, and Tilak was found guilty and once again sent to prison for eighteen months. His friends were very angry because they knew he was not guilty. They worked hard to prove him innocent. First they worked hard to reduce his stay in prison from eighteen months to six months. But they were not satisfied until Tilak was set free and proved openly to be an honest man.

During this most difficult time, Tilak again kept

14. HOME AGAIN

In 1914 Tilak came back to India. He began once more to write for *Kesari* and *The Mahratta*. In *The Mahratta* he said that he did not want to destroy the English Government but to improve it. He also wrote against the acts of violence that had been going on and said they would never help India in her fight for freedom. He told the people that the English had done good things for India. They had brought her different peoples together and made one people of them. These words of Tilak's filled everybody with hope. They felt that he must be a large-hearted and great man for he did not feel at all angry with the people who had sent him to prison so often.

Tilak's great and forgiving spirit is shown by his acts after Gokhale's death. He had quarrelled bitterly with Gokhale but when Gokhale died he remembered only his goodness. Standing over Gokhale's body he said: 'This is not a time for tears. This is a time for feeling sorrow for the great loss we have suffered by the death of Mr Gokhale. This diamond of India, the jewel of Maharashtra, this prince of workers, is taking rest for ever on the funeral grounds. Look at him and try to be like him. Mr Gokhale has passed away from our midst after having done his duty well. Will any one of you come forward to take his place? Like a great hero he is passing away after having made his name famous for all time. Not one of you here today, and no other citizen in India, will be able to give as good an account in the other world of having done

his duty to the motherland. Up to this time very few have had the fortune of being able to give an account before God of having honestly done their true duty. I knew Mr Gokhale from his youth. He was an ordinary and simple man in the beginning. He was not an inamdar; he was not a jagirdar; he was not a chief. He was an ordinary man like all of us here. He rose to such greatness by his force of character, ability and work. Mr Gokhale is passing away from our midst, but he has left behind him much that we can do. Every one of you ought to try to place his example before your eyes and fill up the gap; and if you try your best to follow him in this way, he will feel glad even in the next world.'

Tilak showed how wise and kind he was in another way too. The Indian National Congress, as you have read, had divided into two groups. Many efforts had been made to unite them, but all had failed. On Tilak's return from Mandalay efforts were again made. Tilak himself was in favour of union and at last it took place in 1916.

15. THE FIGHT FOR HOME RULE

Now that Tilak had returned to the Congress, he started a Home Rule movement, to try and get Home Rule for India. With a view to making this idea known everywhere he travelled through the Bombay Province and gave lectures in Marathi in a number of towns. Wherever he went thousands of people came to listen to him. He was a very fine speaker and knew how to win the attention of the ordinary working

people. He had two different ways of speaking. He used one way when talking to educated people in English. In English he showed the power of his thoughts and his ability to say exactly what he meant. In Marathi he used very simple language and tried to explain everything very clearly. The people understood his words and their hearts were moved. Sometimes, though, his words were very bitter and cruel.

By this time Tilak was sixty-one years old. The people of Maharashtra loved him and on his birthday they gave him a purse containing one lakh of rupees. The reply of thanks that Tilak made was very noble. It showed his great love for his country and his great desire to serve it.

In 1916 Tilak attended the Indian National Congress in Lucknow. He was given a great welcome. He made a speech asking Indians to forget their quarrels and work together for their country. He said that India must have Home Rule. He explained Home Rule so simply that even a peasant could have understood it. 'Home Rule', he said, 'means that I should be in my own country what an Englishman feels himself to be in his.' He was very pleased with the agreement the Congress had made with the Muslim League. He believed that this was a great step forward and would bring India nearer swaraj.

In 1918 Tilak decided to take a party of men, who were fighting for Home Rule, to England. There were four of them with Tilak as their leader. They visited Bangalore, Madras, Tanjore and Madura. Wherever

they went people came in thousands to hear them. In Madras as many as twenty thousand people came to welcome them! But trouble met Tilak once again. His party was allowed only to go as far as Cape Comorin. When they arrived there they received orders from the Government telling them they could go no further. This was a sad blow. These men who had set out to do all they could for their country had to return to their homes.

Tilak however felt he must go to England. He thought that if only he could tell the English about India, Home Rule would be assured. On arriving in England Tilak spent his whole time trying very hard to bring about Home Rule for India. He wrote and talked a great deal about it. He met all the important English people, and wrote to the Peace Conference at Geneva asking for self-government for India.

16. TILAK COMES HOME

When he returned to India he seemed to be in very good health in spite of his age. But a year later, when he was sixty-five years old, he fell ill and after some days his illness became serious. He died on 31 July 1920. The news of his death came as a shock to everyone. People came from all over India in thousands, and many special trains were run from Poona to Bombay bringing people who wanted to pay their last respects to this great man. They went through the streets of Bombay to the seashore where the body was burned. A statue was afterwards put up at the place of the burning.

Thus ended the life and work of a great Indian. But he is not dead; people still remember the great scholar, the great leader and the great fighter and in their hearts he still lives. Tilak was one of the greatest men that India has ever known. He was admired, respected and followed by millions of his countrymen. They loved him because they knew he loved them. He would have succeeded in whatever he had chosen to do. He chose India and he served her with all his heart. All the gifts of his mind and all the noble feelings of his heart he laid at the feet of Mother India. He suffered for her and made sacrifices for her; and he remained true to her to the end.

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